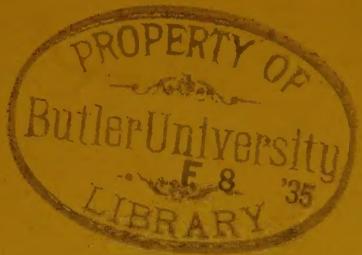


# *ChristianCommunity*

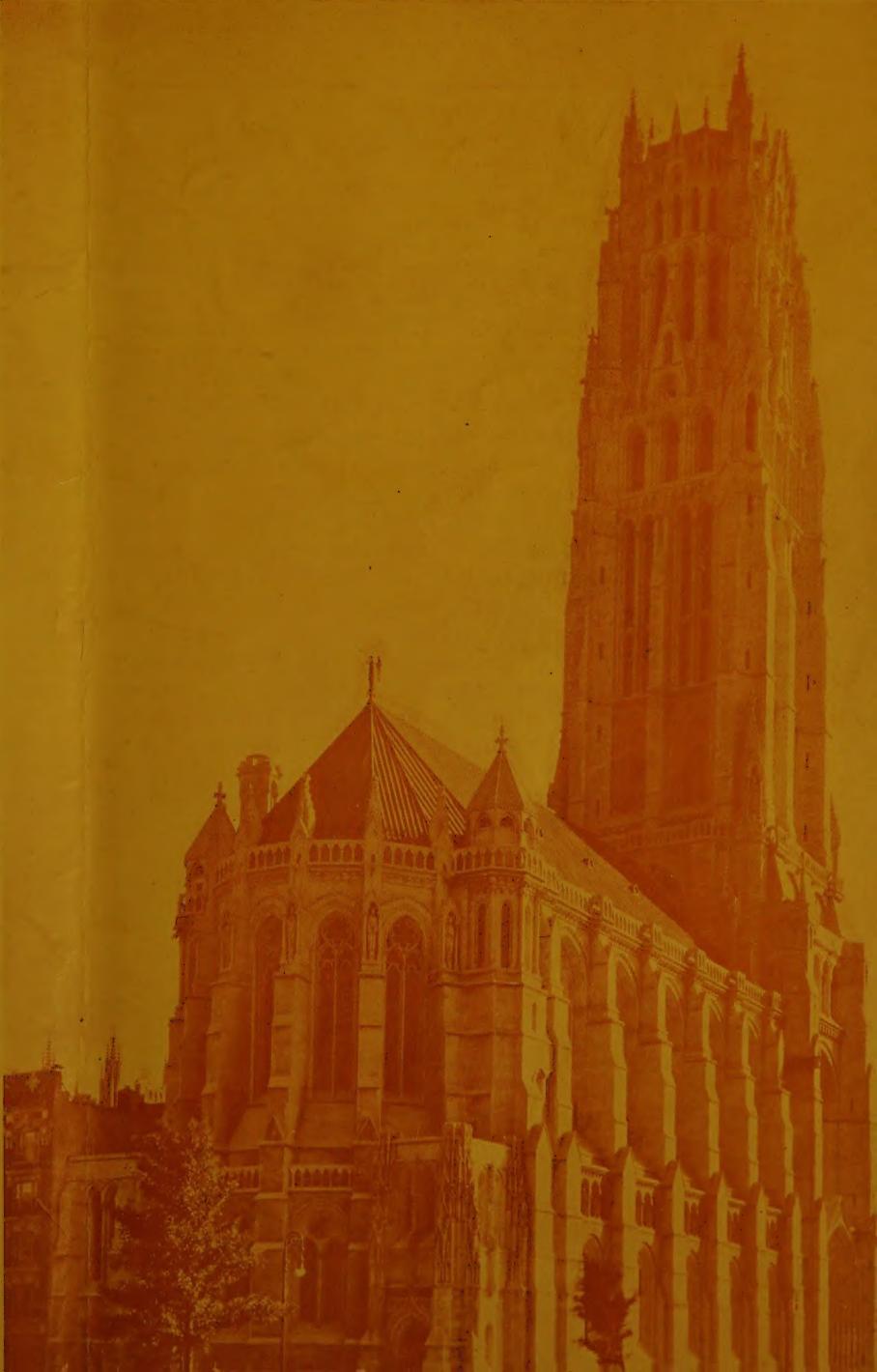
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## The Community Church Workers of the United States of America, (Inc.)

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### OBJECTS

- To foster Christian unity.
- To help communities unite local churches.
- To plan community programs.
- To hold conferences.
- To foster and promote fellowship for community religion.
- To help reduce competition and overlapping of effort.
- To place cooperation above competition.

Members in Every State  
Service Bureau for Churches and Ministers  
Uniting Churches  
Promoting Community Programs  
Publicity on Church Unity

## A Kentucky Colonel At Union Church Dinner

PARSON JOCKINSEN and Members of Union Church:

I sure am powerfully glad of the privilege of being here with you tonight and of learning something more of the work of Union Church here in Manila. I just arrived in town from the States today and I don't know much about Manila or the Islands yet; but I heard a lot about Union Church, from Parson Wright, on the way over.

I understand, Parson Jockinsen, that you have about nineteen or twenty different church denominations represented here in the membership of Union Church—all working side by side just as earnest and as happy as can be. They say that you have Presbyterians, Methodists, Baptists, Campbellites, Dutch Reformed, Latter Day Saints and all the rest. I don't suppose that there is anything like it anywhere else in all the earth.

DOWN in Kentucky, where I come from, we can't understand such an arrangement as that. Why—take the Methodists—down there they don't even get along with each other, and we can't figure out how they could ever get along with anybody else.

Now the Presbyterians—I can kinda understand how they would function in such a scheme. They would simply figure that it was predestined that way, accept it and go along with the rest.

And the Baptists—I reckon they just figure that they can't fall from grace nohow and it won't hurt them to associate a little with other folks.

AND THE Campbellites—we got lots of them down in Kentucky—you know Kentucky's their home. All of my folks are Campbellites—but me—and I joined church when I was pretty young, and like most fellows I was afraid of water, so I joined the church where I could get by with the least of it. I can see how they'd get along pretty well in such a crowd as this one; but Parson, you had better not let them look in the back part of that hymnal you use and see there the ritual you use for some of your service — for rituals are poison to them, you know.

Then there is the Dutch Reformed. Down in our country there are two schools of thought about them. The old school hold to the notion that a Dutchman can't reform. The more liberal school maintains that a Dutch don't need to reform. Personally I am a little inclined to that theory myself. That is in the last few years—since the war.

THE ONLY way that I can account for this fine, hard working, harmonious, happy, sweet-spirited congregation you have in this church is that they have just made up their minds that there are some things that they just won't discuss. Like Martha and me—we have been trotting in double harness now for most a half a century, and the longer we live together the more we just don't discuss some things. Martha—she is a kind of a Baptist at heart,— and she used to maintain that I just couldn't be saved unless I was immersed. She used to hint, now and then, about my getting dipped—but she don't do it any more. I would like to know if it's because she is gettin' more liberal or if she is just losing interest in me. Hoss racin', too—that is another subject that we never discuss—and I never tell her any more when I lose.

WELL FOLKS, I am sure powerfully glad to see you all and I am proud of the good work you are doing down here. I don't know anything on this earth that is finer than this. Anyway, when I get back to Lexington and tell my church about how you all are working together so earnestly, and all so happy, I hope they won't do me like they did Deacon Spooner about 40 years ago, when he went down to New Orleans and came back and told about seeing them make ice in the summer time — and making it with steam — they churched him for lying.

Colonel William B. Pistole

### Vision Sacre

With pride and pomp the prophets came.  
Gabriel hailed them in God's name.

Doubts and sorrows, sin and stains,  
Were healed in soft orchestral strains.

Peter climbed the pearly stair;  
Ruth wore roses in her hair.

Jews from Malta, Moors from Spain,  
Were filling jars with healing rain.

Slaves and paupers listened mute  
To limpid tones of harp and flute,

And in the Temple by the bay,  
Job and Joshua kneeled to pray.

MARION VAN LANINGHAM

# THE CHRISTIAN COMMUNITY

## A Journal of Community Religion

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Vol. I

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Number 14

### Youth Today

A HEARING and conference was conducted under the auspices of the Mobilization for Human Needs in New York with nine character building organizations participating. A summary is issued under the title "Youth Today" (Community Chests and Councils, Inc., 1810 Graybar Building, New York City).

The needs of youth are vividly dramatized in this summary. Youth spoke out in such vivid sentences as these: Hyman: "I, for instance, intend to be a teacher; but I woke up today to the realization that there are 75,000 unemployed teachers. At the same time, we have the greatest war building machinery the country has ever seen. . . . There is no future for a productive valuable contribution to humanity under our social system." Ellsworth: "Most fellows and girls coming out of college today don't really know what they want to follow until they are well along in life." Frances: "How many girls cannot get to these free courses in piano and voice and drawing because of unemployment, because the necessary money is lacking even for carfares?" Philip: "First of all, I recommend unemployment insurance—some assurance that a man who is unemployed will have some means of support, and that when we go to work our job will still be there the next day. Second, I believe a lot of people are not getting married because they realize the futility of getting married and having children without having the financial support necessary to bring them up. For that reason, I very strongly advocate dissemination of birth control information." Evelyn: "I can back that up by the opinion of some thirty others." John: "If, for instance, you wanted to have schools where a service motive, instead of a profit motive, was the keynote, you couldn't possibly effect that in a social order where the profit motive was dominant. The only place I know where it is being done is in Russia." Frederick: "The next step is trying to build the service motive into our civilization. But it is right at that point that we are stopped. We don't know where to go. You people out front are supposed to be our leaders and yet we don't know whether or not we can trust you. . . . Our chief problem is that we do not know what is right, and we do not know how to find out what is right."

Daniel A. Poling, in summing up, said: "We have come as character-building agencies 'that they might have life and that they might have it more abundantly.' We follow you young people with our best, but you drive through; drive through and drive far!"

### Cooperative Publishing

S. L. SOLON, editor of booklets which are being published by The Polemic Publishers (673 Broadway, New York City), states significantly about their recent

issuance of "Christianity and Marxism," a symposium by Francis A. Henson, Henry P. Van Dusen and Sidney Hook. "Polemic Publishers is a cooperative non-profit-making enterprise organized in the interests of furthering intelligent discussion of the vital problems of the day." If every pamphlet is as worthwhile as the first one with the title as given above, we will watch their output with increasing interest.

### International Labor Office

THE International Labor Office is in for more publicity than it has ever had. Two books, "The International Labor Organization" by Dr. Alice S. Cheyney (Foreign Policy Association) and "International Labor Conference" by the Director (World Peace Foundation, 8 West 40th Street, New York City) bring us up-to-date on this most significant office in Geneva, Switzerland.

American official observers were present in June 1933. American experts are at work in several I. L. O. projects for fact-finding and analysis.

Our own observers come home with the conviction that our own industrial recovery would be hurried if we were cooperative in the I. L. O. The I. L. O. admits to its conferences on equal terms official representatives of governments, the spokesmen for employers and the spokesmen for the workers.

Thirty-eight nationalities are represented in the full-time staff of the Labor Office. It is really an international civil service. Each of 58 governments included in the membership of the I. L. O. is entitled to send to the annual conference 2 government delegates and one for employers and one for the workers. Here the director reports. Forty conventions are being put into practical operation. Fourteen deal with social insurance, seven prohibit or regulate child labor, five set limits on hours and time of work and four deal with prevention of industrial accidents or disease.

Through fifteen years this organization has been advancing practically toward two objectives — economic justice and international cooperation and goodwill. This program of the I. L. O. should be studied in every church forum or study class.

### The Year's Best Picture

NONE will dispute the contention that "The Barretts of Wimpole Street" is the best picture made in 1934. It is much too good to compare with any others which might vie with it for first place. Has anyone ever given portrayal to character better than Norma Shearer gives to Elizabeth Barrett? Katherine Cornell was outstanding on the stage in this part. Other names and other ages come to mind. There was Maude Adams and Peter Pan. If Barrett as a character outshines Robert

Browning, in the end the combination of Robert Browning and Elizabeth Barrett walks off with all the honors by the force of circumstance and vivid acting done as all pictures should be done with sympathy, grace and an eye single to the dramatic possibilities in such heaven-sent relief after pictures much more advertised and much less worth seeing.

### A Liberal Culture Today

**W**E ATTENDED the Convocation (the 178th) at the University of Chicago recently. Dr. Edward Scribner Ames, Professor of Philosophy, gave the address on the subject, "A Philosophy of Life." He went from the old-line mechanistic ideas to the broader spirit of liberal culture with ease and a determination to bow "specialization out" and "wider human culture in."

It was not without amusement that we read some dissertation themes illustrating the very plea which Dr. Ames was making: "Some Chemical Changes Occurring during the Cooking of Peas and Beans;" "The Effect of Cooking upon the Chemical Composition of Spinach and Asparagus;" "The Preparation of dl-Butyl-Erythronate;" "The Relation of Blessing and Cursing in the Psalms to the Evolution of the Hebrew Religion;" "The Preparation of New Derivatives of 5-Phenyl-5-Ethylbarbituric Acid."

The Alma Mater was sung without enthusiasm and only the organist listened to his own playing of the last grand chorale by Bach—"In dir ist Freude."

### Can We Measure Progress In China?

**C**OME, CLIMB with me up the rocky steps and paths of the oldest sacred mountain in the world, Taishan, in Shantung, China. Temples, tablets and smooth stones along the way are mute evidences of the weary pilgrims who for 5000 years have been climbing up these paths of Taishan. "Taishan is the immortal witness of man's inalienable instincts of high aspiration after God."

An altar of stones at the peak now inclosed by a low wall marks the first altar of 5000 years ago. It is a simple altar representing the presence of God of the heavens and man's first symbol for the presence of God. We are above the noisy din of bargaining streets, away from creaking wheelbarrows of the peasant who groans behind his heavy load that he is pushing and are removed from the odors of frying food and dirty streets and the squalid life of the village below. We meditate at the top of Taishan on the teeming laboring millions below us who have endured hardships; conquests; toiling on for centuries smiling at adversity, wishing for long life, losing individuality for the sake of family and civilization for over 5000 years. The home of Confucius is only a few miles away to the south of us. The peaks of the province that he lived in can be seen from the top of Taishan.

The spirit of the new China is to be found at Nanking, the new capitol. New dwellings and buildings are being constructed. The tomb of Sun Yat Sen outside the city and the monuments of spirit valley are evidences of the new life and progress in China.

The question of progress in China is asked by everyone and on the surface seems hard to answer as China

seems so backward compared with other countries. China's progress, according to one of her leaders, is a relative term and must be determined by conditions of the past, considering the long history of China that of 5000 years. Seventy years ago the opium war marked the real contact of China with the west. Opium was forced on China by Christian nations at the point of a gun. No longer could China be aloof from the world and hold herself superior because she did not seek other nations' territory but desired peace with all countries. The so-called pagan idea that the family was supreme and the scholar, the most revered man of the land, must go. Christian nations with their missionaries; ruthless traders and steel helmeted soldiers killing helpless Chinese coolies brought China to her senses and started her on the road to modern progress.

#### Negative Progress

The time from the opium war to 1912 was the period of destroying old conceptions and standards. It was a wasted period and one of tearing down the old civilization. A negative progress according to the Chinese. Progress during this negative period, according to Dr. Hu of Peking University, was found in all Chinese life. In the political life the reactionary Manchu dynasty was recognized as an obstacle to progress and consequently dethroned and finally banished. This was more than the fall of a dynasty. It represented the new desire for modern government and a new nation.

The abolition of foot binding with the elimination of torture for women tore down customs of the centuries and paved the way for the new freedom and equality for women. In prohibiting the binding of the feet, more was accomplished in 70 years than in decades of the past.

The tearing down of the student cells or the abolition of competitive examinations for officials as practiced for centuries, the tests being based on the knowledge of Confucian classics, overthrew the wasteful system which robbed China of her best brains and prohibited progress in intellectual advancement.

These seventy years of negative progress not only brought the destruction of political, social and intellectual standards, but in the religious life the old religious values were destroyed. At the foot of Taishan is the town of Tain, considered one of the strongholds of old Chinese superstition in religion. At the close of this negative period of progress soldiers destroyed every idol and form of superstitious belief there. Perry Hanson, a missionary who lives there, related to me he never thought this would be possible. The old goddess Tai of Taian was left to the last to be destroyed. On the day appointed to wreck this idol of the centuries there was not a protest raised but a general laughter when she came tumbling down. Heads of idols were used by school boys as footballs.

#### Positive Progress

Positive progress in China can only be traced since 1912, a brief 24 year period which followed the negative progress period. In the fields mentioned great progress can be pointed out. The government today is a functioning government with more hope for unity than any time in history. Sun Yat Sen, the father of the new

democracy, and his three principles of social ideas, government, nationalism, democracy and social life is greater than any Manchu Emperor in the eyes of the Chinese. To get a glimpse of the future, realize that Sun Yat Sen's picture hangs in every school room draped in the new flag of China. Every school boy and soldier bows before this picture each day and pledges his allegiance to the new government.

Rapid educational progress is being made. There are eleven and one-half million primary pupils, one-half million secondary schools and four hundred thousand college students enrolled in the colleges of China today. The language has been changed to a simplified one. Chinese scholars have won world acclaim in biology and other sciences. The oldest college in China is only forty years old.

Social advancement is rapidly being made. Women may now win divorces from their husbands. Better labor conditions and labor codes are fast becoming laws. The abolition of child labor is gradually making headway. In economic progress much needs to be accomplished but Chinese capital is being invested in industry. New roads are being built. Railroads within a few years will connect north and south China.

Is there progress in Christianity is the question which those in America ask. Recall the idols being used as footballs, the tumbling down of the idols and the deserted temples. We cannot forget the 1927 incidents at Nanking when the missionaries were driven out and their homes looted. This turmoil caused by the communist agitation has resulted in a deeper appreciation of the Christian forces in China.

Let us summon to our peak at Taian a few of the Christian leaders out of the teeming millions. First the great Sung family who have stood out as valiant Christians during this generation. One of the daughters is Mrs. Chiang Kai Shek who is the directing Christian force and real leader in China today. She is throwing her energy and life into the building up of a religious China and is one of the faithful Marys of the new day in China. The minister of finance is an ardent Christian. Most of the leaders in the government are Christians. Chiang Kai Shek's religion is not only expressed in formal acknowledgment of Christ and special attendance at services but also in his personal witnessing and stand for Christ in official circles. From within the family comes the information not for publicity that Chiang Kai Shek rises at five each morning to spend an hour in meditation and prayer and to seek guidance in his task of leading China forward.

A bit of drama which happened in 1932 may help us determine progress in a Christian way. The scene was in Tientsin on a Sunday morning. The city was being bombed by the Japanese soldiers who were killing helpless Chinese coolies and slaughtering innocent women and children. A Chinese mother, a Christian, had been wounded and left lying in the streets to die. Two American missionaries dressed in white with red cross flags and an American flag for further identification, went to rescue this suffering mother. The Japanese fired point-blank at the missionaries who were merely seeking to rescue this mother. The students were driven from their schools and homes and took refuge in the different compounds. On this Sunday they were attending the church service at a Chinese church. The service was interrupted by bombs and shells which whistled overhead. To preach under such circumstances would be trying. The minister, Hau Te An, an educated Chinese, addressed the refugees and incensed students on the subject, "China's Way Out."

There are three ways out for China, he told them.

1. Through military methods. The Chinese are as brave as any soldiers in the world and China can raise and equip the largest army in the world which would become a menace to the peace of the world.

2. Through boycott of Japanese goods. This measure is never successful or effective and will breed hatred and ill will for years to come.

3. Through the love of the Japanese and the practice of loving your enemies as taught and lived by Christ.

"I know you think this preaching of the love of Christ is mere preacher talk and you think I am not a toiler or one who must endure the miseries of war and this conquest. Those who know me personally can testify that my body is a living testimony of the love of Christ. Years ago during the Boxer rebellion because my father was a Christian and the friend of the hated foreigners our family was massacred. I was slashed and cut from head to foot and left to die in the road. I dragged my body to some bushes and was rescued and revived to life. My body today is a living testimony to the love of Christ. When I preach the love of Christ my body bears witness to the fact."

As I meditated on Chinese progress on the mountain peaks of Taian the surrounding peaks became mounts of "Transfiguration," of the mount of the Sermon, the mount of Gethsemane and Golgotha and the Ascension. I descended Mt. Taishan in a spirit of humility, asking myself not whether Christian progress is being made in China, but what progress are we making in America during the last twenty-three years? Our denominational rivalry, our world war, our starving masses, our unequal wealth, are we asking ourselves seriously if we have progressed in a Christian way these last twenty-three years as much as China, with our background of 1900 years of Christianity? Perhaps you will ask yourself this question and meditate before your fireside on the answer.

MERRILL S. TOPE

## Who's Who

The picture of the Riverside Church, New York City, is loaned by the *Riverside Church Monthly* which is edited by Eugene C. Carder, associate minister.

**Harry Emerson Fosdick**, minister of the Riverside Church, New York City, and professor in Union Theological Seminary, preached this sermon in the Riverside church. It is printed by special permission. Dr. Fosdick is well-known over the radio and by his many books on religion.

**Burke Jenkins** continues to write for the *The Christian Community*. This sermon was preached in the Community Church of Kansas City on January 20. The Drift of the Day, a column furnished by Dr. Jenkins, will be printed in the next issue.

**Colonel William B. Pistole**, judge advocate of the United States Army, delivered this take-off on an old Kentucky colonel before the Union Church of Manila, Philippine Islands, at a dinner attended by 250. John P. Jockinsen, now en route to the United States, is the minister mentioned in the salutation.

**Merrill S. Tope**, Fox Lake, Illinois, is minister of a Community Church, and with his wife, is vagabonding his way around the world. This correspondence was mailed from Shanghai, China.

**W. J. Lhamon**, Columbia, Missouri, formerly a professor in the Bible College and a contributing editor of *The Christian Community*.

**Aretas W. Nolan** is professor of Agricultural Science at the University of Illinois.

**Orvis F. Jordan** is minister of the Park Ridge Community Church and a contributing editor of *The Christian Community*.

**Merrill Moore** is a physician in a psychopathic hospital in Boston, Massachusetts, and was a member of the fugitive group of Nashville, Tennessee.

**Jean Mitchell Boyd**, a writer of rare gems, lives at Needham, Massachusetts.

**Marion Van Laningham** lives at Fort Dodge, Iowa.

**Grace French Smith** lives at Hibbing, Minnesota.

**L. Dale Ahern**, Alleman, Iowa.

**Richard F. Wolfe** lives at Longview in the state of Washington.

# When Christianity Gets Us Into Trouble

By HARRY EMERSON FOSDICK

**A**N INTERESTING aspect of the teachings of Jesus is the way in which he habitually stated both sides of an issue. He said that we should not, like the hypocrites, do our good deeds before men to be seen of them; but he also said that we should let our light shine so that men could see our good deeds. He said that when we pray we should go into a closet and shut the door to pray in solitude; but he also said that when two or three are gathered together in his name, there he is in the midst of them. He felt so keenly the obstructive nuisance of inherited ideas and customs that he denounced "making void the word of God by your tradition"; but he also felt so deeply the incalculable value of a great heritage that he said, "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil." The Christian movement as a whole, and we as individual members of it, would have been much less one-sided than has been the case, could we have shared this balance of the Master.

Today, in particular, consider that while Jesus said, "Peace I leave with you," and while the New Testament greets him as the herald of a new era of peace on earth, goodwill to men, Jesus also said, "Think not that I came to send peace on the earth: I came not to send peace, but a sword." That, surely, seems a flat contradiction. The Christian gospel is to bring such serenity that it is the very "peace of God, which passeth all understanding," but, on the other hand, it is to do the opposite—disturb people, upset and discompose people, be a source of agitation and division, with Christ himself saying that he came not to bring peace but a sword.

## Read Your Bible

Let us at once dispose of the idea that, because the Master happened here to use the symbolism of a sword, he literally meant war. One grows heartsick and indignant to hear Jesus, of all people, quoted on behalf of war; yet how often the words of our text are used in advocacy of international conflict! Certainly, it is not too much to expect that a man who quotes the Bible will take pains to read it. Listen, then, to what Jesus said: "Think not that I came to send peace on the earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household." So! Jesus was not talking about war but about family life and of the gospel as breaking up households, leaving some members Jews while others became Christians, and so presenting to reluctant souls that most disturbing choice between an old home tradition and a new discipleship.

Indeed, if we read this passage not in Matthew's Gospel but in Luke's, we discover that there he did not use the word "sword" at all but spoke quite literally: "Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division." One suspects that Luke feared the misinterpretation of the Master's

meaning and so dropped the symbol "sword," putting the plain word "division" there instead. Jesus, therefore, never said that he came to send war on the earth. When he used the word "sword" literally, as he did once, he said a significant thing about war: "They that take the sword shall perish with the sword." What he said here, however, is profoundly significant. He came to disturb people. His gospel would disrupt families, break up friendships, plunge men into controversy, and at last a great historian would write, "Christianity shattered the ancient world."

## Gospel Makes Trouble

How commonly we have forgotten that aspect of the gospel! It was intended to get people into trouble. If some one insists instead that Christ came to get people out of trouble, of course he did! A fanatic would never have seen both sides of that question but Jesus did. In a law-abiding world sin means trouble; he came to get men out of that. Fear means trouble; he came to get us out of that. Aimlessness is trouble, and he has taken innumerable futile lives and run purpose through them so they have been grateful with endless thanksgiving for escape from a meaningless existence. And hopelessness is trouble, as anybody knows who

... lays his dead away,  
Nor looks to see the breaking day  
Across the mournful marbles play

and Christ has lifted multitudes out of that.

**Y**OU SEE, these are the common emphases of our preaching. These are the substance of our thought and prayer and singing: Christ came to get us out of trouble.

Christ himself, however, was not one-sided like that. He could not be. His religion got him into trouble. He knew that every true religion must do that. Before he was through with the paragraph in which our text occurs, he said, "He that doth not take his cross and follow after me, is not worthy of me." He would say to us today that he came not to send peace on earth but to get us into trouble.

**C**ONSIDER for one thing that, as a matter of fact, we are habitually disturbed by two very different factors in our experience. The evils of life disturb us terribly. Many of us here today are harassed by difficulty, baffled by circumstance, broken-hearted with bereavement; we are in trouble. And so obtrusive is this way of being upset and so naturally does a man wish to escape it, that we commonly forget the companion truth: It is not simply the evil which upsets us; the supremely good disturbs us too; and some of us deeply need to be disturbed.

Two things agitate a good musician. Bad music, cacophony, wretched technique—they dreadfully upset him. But, on the other hand, let him hear some perfect exemplar of the art at some supreme pinnacle of

his performance; that will agitate him too. He will love it. Yes, but he will be challenged by it, discontented with himself because of it, disturbed by interior standards of self-judgment on account of it. So, in his realm, Jesus was one of the most disturbing people who ever visited the earth.

### Jesus Trouble-Maker

Indeed, I venture the sweeping statement that he spent most of his ministry getting people into trouble. Zacchaeus was a tax-gatherer who was apparently content with his ill-gotten gains until he dined with Jesus, and then he found himself in trouble, penetrated in his conscience by that searching personality, having to renovate his life, confess his wrongs, pay fourfold back to those whom he had robbed, and give half his goods to feed the poor. The woman of Samaria was apparently at ease that day when, with water-jug upon her head, she came to the well at Sychar, but when she returned from talking with Jesus she was not at ease. With four husbands in her record and the man she now had not her husband, and she having to clear up that domestic mess or never know a peaceful moment more, she was in trouble. Nicodemus was a pedant, all of whose interests lay with the orthodoxies of the ecclesiastical status quo, but after that night's talk with Jesus he was terribly upset and we hear of him afterwards keeping company with Joseph of Arimathea, a disciple of Jesus secretly because of the Jews. Unhappy man, apparently endeavoring to be born from above without letting anybody know! The rich young man was a complacent youth. He told Jesus that from his boyhood he had kept all the commandments, but when Jesus challenged him to a daring venture, to part with his property and join the spiritual movement which was to remake the world, "he went away," we read, "sorrowful."

SO, MANY people picture Jesus as a pacific soul who went about dispensing sweetness and benignity! Read the Gospels. He never got a grip on any man that he did not get him into difficulty. Moreover, in deliberate words he stated that high intention: "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake." That is to say, Happy are you if you let me get you into trouble.

### Religion No Opiate

Contrast that with the most damning charge against religion made in our time and still familiarly passed from the lips of one sophisticate to another, that religion is the opiate of the people. Well, wherever Christianity becomes an opiate it has gotten a long way from Christ himself. I hope that fact will lay hold on some of us today. We may have come to church to find peace. Perhaps we may receive it. The Master may say to the turbulent waters of some soul here, Peace, be still. He can say that. But as I try to imagine him walking back and forth among these pews and coming up into the chancel, I know that at the doorsill of many a life he would stand with another word altogether. Think not that I came to send peace on the earth; I came not to send peace but to get you into trouble.

Consider further that, this world being what it is and

the basic principles of Christ being what they are and the contrast between the two being quite unmistakable, any genuine adherence to Christ is bound to get us into trouble. To be sure, with most of us this does not reach to outward martyrdom and perhaps it never will, but as the world is drifting now I am not so certain.

WHERE, for example, would you look today for the outstanding illustration of a genuine Christian conscience getting men and women into trouble? Germany. I have before me a first-hand report of what is going on inside German Christianity as seen by a personal friend. Here, for example, is a great church filled to the doors with two thousand representatives of local congregations, gathered by personal couriers because the use of post or telegraph or telephone would be too dangerous. They are about a perilous business in that church, collectively defying the Government to invade the rights of the Christian conscience. My friend saw them rise in support of a resolution which said, "Obedience to the Reich Church government is disobedience to God," and then they sang as only Germans can sing, "A mighty fortress is our God." There is the real Germany rising within Germany to great heights, and nothing in Christendom at large today is much more important than that Christians everywhere should make evident their boundless admiration and their strong support. This last summer the pastors of Germany were faced with a demand for an unqualified oath of allegiance, not to God but to Hitler, and seven thousand of them signed their names to this brave declaration: "We will go to prison or suffer any punishment before we sign this oath." Nothing else in Germany has stood so strong except the unconsenting Christian conscience. Organized labor fell flat before Hitler. Organized socialism capitulated to Hitler. The most powerful capitalists of Germany are financially supporting Hitler. The pressure has been so terrific that nothing could resist it—nothing except this one thing which for years now the sophisticates have been despising, calling it an opiate of the people, a flight from reality, and all that. No, those courageous German Christians are committed today, at cost of heavy hazard, not to an opiate but to the disturbing Christ, who across many centuries has been accustomed to get men into trouble.

### Risk Your Gospel

Some one here is sure to be saying to himself, Such risk in following a Christian conscience is present in Germany, but not among us. To which I answer: Do we really mean that there is no place in our lives where a genuine loyalty to Christ would make us stand out from the crowd? This issue rises with most of us on those occasions, and they are many, when all we have to do to keep out of trouble is to do nothing, remain quiet, acquiesce, shirk the issue. Put yourself in the place of a German pastor and consider what he has to do to keep out of trouble. Follow the crowd. That is the pinch of his temptation. To keep still, acquiescently to take a neutral shade—that is the easy path to comfort. O my soul, when that German situation is reduced to its elemental principle, there is not a man here but knows he is comprehended.

(Continued on page fourteen)

# Four Billion Dollars

by BURRIS JENKINS

*"The land is not able to bear his words."* Amos 7:10

WHEN Israel went in and conquered Canaan, there followed a clash between two types of civilization, the farming and herdsman type represented by Israel and the trading and business type represented by the Canaanites. Each affected the other until Israel grew to be preeminently a money civilization. Then arose the old prophets like Isaiah and Jeremiah, Amos and Hosea, with protests against heavy taxes upon the poor and against the dominance of the profit motive in society, and in favor of justice. We think of these men, says Henry A. Wallace, as bearded and unkempt old patriarchs, when in reality they were vivid personalities thoroughly at home in their time, any one of them as vivid as Senator Norris in his long battle for justice in America. And the contest between the money powers of those days and the ancient prophets was just as spectacular as that between Wall Street and the sons of the wild jackass. Indeed the battle is that same old battle.

## Amos Tells Them

Any man working in the bazaars and shops of these cities of Israel would say concerning Amos that he was a hair-brained old mossback and that he'd better get back out into the country and quit going about breaking down confidence and saying things that were bad for business; that the land was not able to bear all his words. On the other hand, most of the farmers and cattle raisers of that day would probably sit back and say, "Old Amos is sure telling those crooked priests and politicians and business men where to get off. If he has his way we'll soon have an honest dollar worth as much in paying off debts as it was when the debts were made."

WE need some prophets of that stamp in the time through which we are passing here in America. We have enough of the proph-

ets of Baal, prophets of the existing order, of things as they are, of the status quo, prophets who prophesy for pay alone and keep predicting that prosperity is right round the corner. We need some prophets who, whether they understand just what is the matter with us or not, are well convinced that justice is not in the saddle at the present moment, that it ought to be and must be before our ills are cured, that the fight before us is not simply one of a few months or a few years, that our depression is not merely a cycle but something that reaches clear down to the motives and principles underlying our social structure.

## Eyes of Faith

Dead earth—  
All life seems gone;  
Man breaks the frozen ground,  
He cannot see approaching  
Spring—  
Faith sees.

Dark world.  
Night's curtain falls.  
Why think that day will come?  
Man cannot guarantee the sun—  
Faith can.

GRACE FRENCH SMITH

## Fair Chance

We are engaged in the same sort of contention between a civilization built like that of Israel upon business and the profit motive only, on one side, and a civilization built upon a fair chance for farmers and stockmen, factory hands and employees of all kinds, on the other hand. We cannot be oblivious to any class in the population and build the right kind of society. These titanic forces are engaged in conflict, the one with the other; and the masses are so numerous and so powerful, if once they realize their own power, that this question cannot be settled except in favor of the herdsman and the farmer, the worker with hand and brain.

THIS battle has come upon us because we have emerged quite re-

cently from the old frontier period, during which there were public lands to be settled upon by any who cared to go and prove up on it. That frontier era was characterized by hard work on the part of nearly everybody and by scarcity and hardships. Most of those who pushed out into western wilderness, among them our fathers, yours and mine, came with an axe at the saddle bow and a squirrel rifle over the shoulder. They lived in log cabins, killed their own meat, rendered their own lard, parched their own corn or ground it in their own little hand mill. Many a time there was not enough to eat, but on the whole enough to be secured by bravery and hard work. It was an era of scarcity.

## Age of Plenty

Now we have passed into an age of plenty. The machine has come to do our farming for us, our mining, our manufacturing, and our transportation. We can produce more than we can consume and far more than we have learned how to distribute. We have witnessed the common sight of barns and elevators overflowing with grain and people starving for it. We have seen more cattle crowded on our thousand hills than we could possibly eat and yet meat out of the reach of the multitudes. We have seen automobiles pouring off the endless chain and the people unable to buy them. The problem finds its root in the excessive profit motive. Business in this era of plenty at first rolled up such huge surpluses as it could neither put back into the business nor spend in any other way. Great accretion of useless capital came into the hands of a comparatively few men who saw their employees and the workers in general unable to buy their own product. The business men did not know how, and do not now know how, to restore the buying power to the vast masses of our people—that is precisely the problem with which we are faced. We cannot solve it

by any ox-team methods in a six-cylinder age.

**N**Ow the President of the United States asks Congress for four billion dollars to put into public work, the building of roads, the improvement of water ways, the construction of power dams, the building of public structures, the thousand and one things that could be done to improve our country greatly and at the same time give to millions unemployed, not a dole, but a chance to work and to acquire buying power. His request takes our breath away until we ponder the size of his imagination and the daring of his administration. After all, what is four billion to a nation as rich as ours? And the balancing of the budget, of what account is that to the government? It probably never has been balanced, never will be balanced, and never can be balanced. What odds? The government makes all the money values anyway. The store of gold we have in the treasury vault, although it is half the gold in the world, represents only a bagatelle of the money value of the country. No, the government makes the money and our confidence or lack of confidence in our government either gives that money value or destroys it. How can this four billions ever be paid back? No cause for worry there. The government has assets of almost unlimited extent which it can turn into cash value at any time it desires. It can tax where and when it wishes, increase the income tax, especially in the higher brackets, and take it off the shoulders of the poor herdsmen and farmers and workers represented by Amos and a few modern prophets and thus make more even the distribution of buying power. No doubt that is what the government is driving at when it asks for four billions of dollars.

#### Depression Valuable

This depression is valuable in that it is teaching us all that a pure profit motive is not sufficient ground on which to build a state and a civilization. The profit motive perhaps can never be eliminated from an economic structure, but it certainly is practicable to introduce less and less of the profit motive and more and more of the obliga-

tion motive into human relationship. This depression is valuable, moreover, in teaching us the responsibility of the state for the occupation, the buying power, and the welfare of all the individuals of the state. We are learning that very rapidly and the faster we learn it the nearer we shall come to the solution of our very complex problem.

Just as the prophets of old were directly concerned in the economic questions of the life of Israel, so is the church and its ministers today concerned with taxation, employment and unemployment, a more even distribution of the goods of life in an age of plenty, of buying power for the masses, of adequate income and the good life for all the population of this land. As the prophets of old sought justice for the people, so must the modern ministers and the church seek justice, yes, and more than justice, mercy and service, health and happiness, and all the good of life that it is possible to find for every child of the Almighty and Eternal. For just as the ideal of justice held by the prophets falls short when compared with the ideal of comradeship and goodwill toward all our fellowmen held by the Nazarene, so must the aspiration of those who represent Jesus' conception of the Kingdom of God far and away transcend the aspirations of the ancient prophet.

#### Self-revelation of a Born Poet

*Man with a Bull-Tongue Plow* by Jesse Stuart, E. P. Dutton and Company, Inc. New York, 1934, pp. 361.

**T**HIS amazing document consists of 703 fourteen-line poems. Their content is the thoughts, feelings and acts of the Kentucky mountain boy who is their author. In its form and content the volume is unlike anything that has yet appeared in print. It is a folk-tale, individually told, a personal yet communal record of unusual simplicity and dignity. A soul has put itself on paper. It is narrative in a peculiarly intimate sense, yet it also exhibits a scene and a milieu that few know, outside of these who are born or who have visited some time in the untouched districts of the Allegheny foot-hills. Jesse Stuart, who wrote these "sonnets" is, in a sense, a contemporary Lincoln or Burns, as Mark Van Doren

has stated. He went to college (Vanderbilt University), suddenly discovered education and himself and the result is this impressive series of introspective verses.

**A**T times the poet's personality utters and repeats itself with so much insistence as to be monotonous and the artist is too full of his own meanings to stop to consider craft, but outside of these two trivial criticisms Jesse Stuart's performance establishes a world record for self revelation in sustained poetry. Shakespeare's sonnets make a small handful compared to the heap Stuart has produced. There is a quality like the hard consistency of Anthony Adverse in the person of the hero Stuart presents. The book has a naturalness and guilelessness that almost convinces the reader that the poems were never intended for communication, or for publication. They lack the self-consciousness and blatancy that detract so much from Engel's *AMERICAN SONG*, and they have little in them that is precious or affectedly sentimental. They stand, in this reviewer's opinion on that unique shelf of books that holds *SPOON RIVER ANTHOLOGY*, *THE WIDOW IN THE BYE STREET*, and *A SHROPSHIRE LAD*. Jesse Stuart is a born poet. He wears no man's collar! Quotations do the work no justice and are omitted here. Take a look at it yourself.

**I**NCIDENTALLY, E. P. Dutton and Company deserve a word of praise for their courage and vision in finding and daring to print such a poem as this. Thousands of trivial and effete booklets find publishers but to print 703 sonnets at one time, has never before been done to the best of this reviewer's information. Dutton, apparently, is the first to do this. The book, for prose readers, has the same material a novel contains.

MERRILL MOORE

#### Earliest Manuscript

Experts from the British Museum claim a recent discovery of the earliest Christian manuscript extant, dating the three torn pages about 150 A. D. or earlier. The Greek script describes Jesus' escape from stoning and the healing of a leper.

# The Plight of the Rural Church

by W. J. LHAMON

THE rural church has been caught between the upper and nether mill-stones of denominationalism and economic determinism. One and two and three generations ago missionaries and evangelists of a hundred brands and more went hotfoot into the pioneer communities of the "growing west," and founded churches each after his own denominational kind. The towns expected to be cities and the various denominations expected to capture them. In the days of sharp sectarian dogmatism and rivalry it was assumed that a town or a community was not evangelized if it happened to be without this or that very modern brand of the ancient gospel. So it happens that thousands upon thousands of communities were burdened with a ruinous category of orthodoxies, and rival saviors. XY is a town of five hundred and has six churches! YZ is a town of three hundred and has four churches! AB is a town of two thousand and has fifteen churches! There is no exaggeration in this. But there is cause for lamentation. The very institution which in the name of the one God and Father of all should be setting before the world an example of cooperation and unity is, on the contrary, an example of weakness, sectarian rivalry, disintegration and decadence.

## Financial Pinch

That is the upper mill-stone. The nether one is the financial pinch. The Doctor in social science calls it "economic determinism." The rural churchman knows it better by the terms "flattened," "dead-broke," "sold out." Since 1929 all churches have been "hard hit." The strong ones pull through by the simple expedient of "reducing the budget." The weak ones by having no budget, and by substituting for it the haphazard "catch as catch can." The weakest ones simply close up. Dr. A. W. Beaven, President of the

Federal Council of the Churches of Christ, is authority for the statement that America has lost thirty thousand churches in the last thirty years. He says, "The rural church faces either cooperation or extinction. \* \* \* \* Must we not," he asks, "have a cooperative program with others (Dr. Beaven is a Baptist) which will provide a constructive service to those churches, rather than continue our present competitive program, which leads to waste, irritation and ultimate extinction?" In 1932 the Disciples of Christ had 896 churches in Missouri. In 1933 there were 857, a loss of 39 in one year. The 1932 Year Book of the Disciples lists 220 churches with 50 members each or

## Repentance

No grave will hold my throbbing breast;  
Alas! the cruel things are spoken.  
Too late to say the gentle word  
After an innocent heart is broken.

L. DALE AHERN

fewer. There is one with 6 members. Two with 8 each. Others with 12, 14, or 20! Such churches cannot carry on even in good times. The wonder is that the loss in one year was only 39. Those that keep so nearly alive as still to have their names in the Year Book do so, very many of them, by incidental preaching, and starvation offerings to their preachers. This showing of the Disciples in Missouri is thought to be typical of other bodies of believers generally. I have travelled in many states of the Union and the conditions are strikingly similar everywhere. Sectarianism and hard times are the sharp grinding surfaces between which the rural churches of all the major denominations are caught.

## Churches Fail

Churches are failing while other interests are growing.

I listened recently to an address by Dr. F. B. Mumford, Dean of the College of Agriculture of the University of Missouri on the Condition of Rural Churches. This was one of his startling statements. Dr. Mumford is a devout churchman and it is not with disconcern that he sees the decay of rural churches while farmers' cooperatives are growing, and extension work is going forward among rural populations, and thousands of housekeepers are in the Home Economic Clubs, and many thousands of boys and girls are being trained and inspired to the better ways of life in the 4-H Clubs. Here is a paragraph from Dr. Mumford's report of Agricultural Extension Service for the year 1933. "More than 14,000 boys and girls in standard 4-H clubs were trained in progressive citizenship, in cooperative effort, and in earning through efficient methods of doing daily farm and home tasks. These future leaders learned the ways of working together to achieve both individual and group advancement in more than ten thousand regular club meetings that were attended by more than twenty-one thousand visitors besides the members themselves. Boys and girls thus trained have acquired greater confidence in themselves, greater respect for their calling, greater usefulness in home and community, and greater earning power.

"Their year's work returned a net income of \$28,540.45." Now this work is growing almost invariably year by year while there is an almost universal complaint that the young people are flocking away from the churches. Dr. Mumford is convinced that the weakening of the churches in the midst of other growing community interests is due to denominationalism. And this is the more glaring because now, with good roads, automobiles, and telephones each stretch of open country is virtually a community. He

says that some rural churches are succeeding where denominationalism is forgotten. He advises "larger units," "resident pastors," and "country-minded pastors." And these pastors should be highly trained for their work. Illiterate preachers and frequent changes do not conduce to religious and churchly growth. However, with illiterate preachers there must be almost by necessity frequent changes. I have in hand a statement from Allen Wilson, State Secretary of the Disciples in Kentucky, saying that in Kentucky 51 per cent of the rural preachers have neither college nor seminary training. The per cent of untrained rural preachers is not greatly different in others of our Western and Mid-western states. Dr. Mumford finds that Roman Catholic priests, many of them, are better prepared to care for their rural parishes, and that they cooperate more effectually than the untrained type of rural preacher.

ATTENTION was directed above to the decline in the numbers of rural churches. This would not be a source of regret if the men and women of the dying churches could be conserved to the kingdom of God. Relative to population there are too many churches. Normally there should be, it is thought, one church to each community of a thousand people. But a survey in Missouri shows 23 villages with an average population of 232 and with an average of 2.4 churches. This is practically two and a half churches where there should be at most one only. In some of the rural sections of Missouri there is a church to every 11.2 square miles with not more than 218 men, women and children possible to each one. In our nation as a whole there is an average of one church to every 440 people. That is fully twice as many as normally there should be.

#### Some Form of Union

It is hard to see any way out of this deadly grinding between the mill-stones as long as each major denomination is bound to keep every last one of its little dying units. But if these units could be united simply as Godly, Christly men and women regardless of denominational predilections there

would be hope. For the salvation of Christianity itself there must be some form of union, and for that there must be a wholesome care for the Kingdom of God above and beyond all sectarian and denominational preferences.

PROFESSOR E. C. Cameron of the School of Religion of Butler University makes an effective plea for "The Pastoral Unity Plan" for the conservation of rural churches. However, unless I mistake his proposed plans for pastoral units, they include in their backgrounds all of our old denominational set-ups and rivalries together with the continued fostering of our impossibly small and weak church units. The Disciples would have their pastoral units; the Methodists theirs; the Baptists theirs, etc. Mr. Cameron thinks that "the Community Church is sociologically impossible in the rural Middle West." He thinks this because old cleavages linger; sectarian traditions still live and hold; and "the messages of the pioneer preachers still command religious thinking." But these features that militate against the Community Church are rapidly passing away.

Our generations of young and younger people know little and care less about them. And further, the Community Church has two advantages. In the first place it is a movement toward Christian union, and so far as it fosters that it militates against sectarianism, that "nether mill-stone" that helps to grind to death our Protestant churches of God. In the second place, the Community Church is a fact and a growing fact, and quite likely to continue to be a fact and a growing fact in our Middle West. Many wise and well-meaning and religiously inclined people are tired of our segregated theologies and our fragmentary misfits. They are waiting for the larger Kingdom of the larger Christ of the larger God, the Father of *all*, who is above *all*, and through *all*, and in *all*.

#### From Canada

"I enjoyed the copies of THE CHRISTIAN COMMUNITY immensely. | Afterward two went to the United Church minister here and one to a school teacher. I wish you great success."—George S. Buckingham, Stayner, Ontario, Canada.

#### The Broadminded Alibi

By Aretas W. Nolan

"B  
E broadminded" is the open sesame to get into the "Rating Club," according to the belief of a great many of our youth today. They have dragged this worthy ideal of "broadmindedness" from its true place, as a descriptive term for broad culture and education, to a liberalism in morals, condoning almost all kinds of vice. According to this idea, to be broadminded, one must accept, and, perhaps, practice such habits as drinking, gambling, licentious living, and the like, in order to "rate" in this modern social world.

LET us see how this personal liberty and "broadmindedness" will work in dealing with some other laws of life and nature. Suppose I should say "I am broadminded, I don't have to conform to the law of gravity, I'll just walk off this precipice, and assert my personal liberty." Suppose I should say, "I am going to be broadminded, and drink this poison hemlock, because they all do it." I know these analogies may seem ridiculous, but the truth remains, that there are laws of nature, laws of life, and laws of society, that are inviolable with impunity. Any act that can be shown to be hurtful to the life and growth of the individual, or to social well-being, will bring its inevitable downfall upon the individual or the social group. True broadmindedness is to know the laws of nature, of life, and of society, and to conform to these laws, and live the abundant life.

#### Unite Your Churches

Information to help you form a United or Community Church may be secured free.

"Community Churches"  
David R. Piper  
\$1.00

"How Can Local Churches Come Together?"—Hooker  
25c

How To Begin—\$1.00 a Hundred  
What is a Community Church—  
\$1.00 a Hundred

COMMUNITY CHURCH WORKERS, U. S. A.

1302 Chicago Temple,  
77 W. Washington Street  
Chicago

# The Community Center Foundation

## A Retreat for Fellowship



Fellowship House

ERNEST G. WARNER, the donor of the property now owned by the Community Center Foundation at Palos Park, fifteen miles southwest of Chicago, was memorialized on Wednesday, January 23. He was of the old pioneer stock which settled in this section many years ago. At seventy-five he was full of vigor and creative spirit. He was born in a log cabin at 131st Street and the Southwest Highway which passes through the property on which Fellowship House now stands. He was never married and lived alone for the greater part of his life.

A lover of the out-of-doors, familiar with birds and bees, flowers and trees, he took as his models in thinking Ralph Waldo Emerson, Henry David Thoreau and the Abbe Fabre, whose books were his loving comrades, well read and curiously remembered.

In the middle of a broad field just in front of his old red-brick house which nestles close to the hillside, there is a little hill over which he made a pathway to his mail box. This he called affectionately "Emerson Hill." To the rear of this house is the vast expanse of wooded Forest Preserve, a perpetual natural park of the Cook County Administration over whose ten thousand acres he loved to roam. West of his acres is the Chicago Girl Scout Camp.

The Wabash railroad stops at Southmoor Station, a small frame building at the entrance of the old family cemetery, in which on the coldest day of 1935, loving friends laid his ashes to rest amid the cold clods from which he had wrung his living. Emerson's words of his dear friend Thoreau come to mind of this modern recluse:

"The tendency to magnify the moment, to read all the laws of nature in the one object or one combination under your eye, is of course comic to those who do not share the philos-

opher's perception of identity. To him there was no such thing as size. The pond was a small ocean; the Atlantic a large Walden Pond. He referred every minute fact to cosmical laws. Though he meant to be just, he seemed haunted by a certain chronic assumption that the science of the day pretended completeness, and he had just found out that the savants had neglected to discriminate a particular botanical variety, had failed to describe the seeds or count the sepals. 'That is to say,' we replied, 'the blockheads were not born in Concord; but who said they were? It was their unspeakable misfortune to be born in London, or Paris, or Rome: but, poor fellows, they did what they could; considering that they never saw Bateman's Pond, or Nine-acre Corner, or Becky Stow's Swamp. Besides, what were you sent into the world for but to add this observation?'

INTO Ernest Warner's life came Paul Sanders, University trained, traveled, a director of the Larger Parish including many communities around him. And with him came his wife and two small boys, Paul and Frank.

Now when two ideas larger than all others meet, there is the substantiation of larger, broader ripples all over the flow of human fellowship.

Said Paul Sanders, "If we could have a center into which life could flow and from which fellowship could emanate all bound together by deeply religious, creative thinking, that would be a city-of-refuge in modern life." Here Paul sounded like his early mentor, Robert Herrick, in "The Master of the Inn" whose beautiful story of reclaimed men "who found themselves by work, play and fellowship" is worth remembering.

SEVEN years these two spent hours together,—the old man dreaming dreams; the young man seeing visions. Then one day they hitched up the gasoline buggy and drove into Chicago, determined to make a beginning. They met us in our office. They had worked out a constitution and by-laws. Said

Ernest Warner, "I'll give the first ten acres and we want you to help us incorporate it to build Christian citizens regardless of creed, class or color forever." Well, it was done. Months went by and the old barn was turned into "Fellowship House." Large open fireplace, always full of logs from the place, artistically decorated, open beams, books, chairs, a deep well, and candles. Candles everywhere, for the place boasted no electricity.

Into this moved Paul Sanders, his wife and two boys.

To this open door of Fellowship people began to come. From Palos, a small art colony in the Palos Hills; from Orland; from Worth; from the city; then State after State until now one thousand people of every station in life, highbrows and lowbrows, men and women, lay and clerical, clerk and employer, professor and student, young and old from eleven states have shared in this Christian hospitality.

GUY CHESTER JONES, minister at Worth, at the memorial service for Ernest Warner (simple and warm, held here where a circle of fellowship still held him dear) told how tapestry weavers sit daily at their looms with their eyes fastened on the master pattern, and concluded with these lines by Anson G. Chester:

The years of man are the looms of God let down from the place of the sun,  
Wherein we are weaving always, till the mystic web is done.  
Weaving kindly: but weaving surely,  
each for himself, his fate,  
We may not see how the right side looks, we can only weave and wait.  
But looking above for the pattern, no weaver hath need to fear,  
Only let him look clear into heaven—the perfect pattern is there.

If he keeps the face of the Saviour forever and always in sight,  
His toil shall be sweeter than honey,  
his weaving is sure to be right.

And when his task is ended, and the web is turned and shown,  
He shall hear the voice of the Master,  
it shall say to him "Well done!"  
And the white-winged angels of heaven to bear him thence shall come down.  
And God shall give him gold for his hire, not coin, but a fadeless crown.

**W**E were called on for a word. We culled a few thoughts for such an occasion. "Nobody knew Ernest Warner very well, because the things that a man thinks in his heart are so deep that many seldom find them. . . . He wanted to help build a center of fellowship. We compensate the lack in our own lives by trying to fill it in others. . . . He wanted this Community Center to have a religious, creative fellowship. . . . People thought him queer, beside himself, not knowing what he was doing. So thought they of Jesus in his own home community. . . . He lived close to the soil. . . . Walking these hills, seeing the flowers and hearing the birds taught him much. . . . You could put into your library his small library and be wealthy, The Bible, Emerson, Thoreau and Fabre. . . . Take ideas from these and create with them and 'the world will beat a path to your door.' . . . He had a very intimate relationship with God. . . . The most significant thing about him was that he recognized that the only way those ideals would be realized on earth was in giving up what he owned as an individual for a larger good."

Paul Sanders spoke feelingly—lovingly of him and told how one day under the tree on top of the hill, a tree which Ernest Warner loved, he had handed him a poem and said: "If anything happens, read this." It was by Wordsworth:

But who is he with modest looks  
And clad in homely russet brown  
He murmurs near the running brooks  
A music sweeter than their own.

He is retired as noontide dew  
Or fountain in a noon-day grove  
And you must love him, ere to you  
He will seem worthy of your love.

The outward shows of sky and earth,  
Of hill and valley, he has viewed;  
And even places of deeper worth  
Have come to him in Solitude.

In common things that round us lie  
Some random truths he can impart  
The harvest of a quiet eye  
That broods and sleeps on his own heart.

Glenn Harding spoke: "This is a

hallowed place. It is for the living to dedicate ourselves to the unfinished task." Love passes here from soul to soul."

The circle sang, "Blest be the tie that binds."

One year before he went, Mr. Warner gave the remainder of his acres and his home to the Community Center Foundation. The Foundation gave him an annuity to the day of his going. They gave him more, they made him know he would live on in a work which would serve perpetually "to bring into life Christian citizens."

**T**O the rear of the hill on which stands the Fellowship House is the camp for retreat occasions. The Brick House will now be turned into a school. The farm supplies all food. The cow gives milk. Rabbits furnish their share. Garden produce is canned and keeps those on the staff in provender. The butchering is a part of the scheme.

Paul Sanders directs the work, always with a deep spiritual sense of his labors. He can milk as he can lead a fellowship circle "all to the glory of God." Don't think it is merely pious. No one is pious here. Everyone is natural.

The looms worked by Elizabeth Sanders have turned out handcraft a delight to the eye. The progressive school program is planned. The life craft department has brought in young and old to find themselves. Mildred Rector and Andrew Burton have helped in both of these.

**F**ORUMS or discussions have been held almost every Sunday about the fireplace. Sometimes it is a special speaker of note. Other times it is the group in fellowship learning how to think through social, economic problems.

The personnel is composed of young-spirited people who know life from living it and who inspire others with experience in cooperative living together in Christian fellowship.

**A** MEMORIAL Community Chapel is planned, where rest, worship and beauty in silence can bring "the peace that passeth understanding."

The Directors have been Ernest Warner (deceased); Elmer Lysen,

the editor of the paper; Pearl Kramer, who commutes to Chicago; Clara Myrick, teacher; Lewis Macauley, of well-drilling fame; Clarise Mahaffay, teacher; and the staff, Paul Sanders, resident director; Mildred Rector, Evelyn Winter, department of life craft; Elizabeth W. Sanders, S. B. Jennings, Lylas Kay, department of crafts; department of education, Andrew P. Burton, Neva Heflin; Clarise Mahaffay, director of music; S. B. Jennings, director of buildings; Arthur Johnson, department of finance; Neva Heflin, editor of *News Letter* and other publications.

**W**HO can fail to accept such a hearty invitation as this:

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*"Within the maddening maze of things  
And toss'd by storm and flood,  
To one fixed trust my spirit clings,  
I know that God is good."*

Whittier.  
RICHARD E. SHIELDS

## Browsing

*We are the Builders of a New World,*  
by Harry H. Moore and Others. Association Press, New York. Pp. 165.

**M**ANY of the leading publicists of the day contribute to this volume brief and forceful articles that have to do with the present economic and social problems of the United States. The book is arranged for the use of study classes for young people and would afford many a Sunday evening group with an agreeable change from the conventionalized topics often in use in such groups. The problems of the day are treated from a Christian viewpoint and the effort is made to lead the student to envision a Christian social order. Some of the chapters are reprints from other sources but the material is mostly fresh and contemporaneous.

*Japan and Her People*, by Ethel

M. Hughes. Friendship Press, New York. 149 pp.

THIS mission study manual is written to the needs of intermediate department boys and girls. It most admirably puts into narrative form a trip through modern Japan which introduces the reader to the most salient features of modern Japanese life. Many adults would find this volume informing and interesting.

*Sermons on the Lord's Prayer*, by Clovis G. Chappell. Cokesbury Press, Nashville, Tenn.

OF volumes on the Lord's Prayer there is already a large number. This one is written from the viewpoint of Methodist pietism and fails in large measure to catch the large social implications of the Lord's prayer. Included in the book are some sermons on other prayers of Jesus. ORVIS F. JORDAN

## When Christianity Gets Us Into Trouble

(Continued from page seven)

THE MOST powerful temptations in my life have been not to do

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something positively criminal and wrong, but to do nothing, to acquiesce, to be still when I ought to speak, take a neutral shade when I ought to stand out. All my boyhood I was warned against sin, outbreaking sin. Quite right. But why is it we are not warned more against an even worse allurement, the fascination of easy comfort, which undoes more souls, I suspect, than outbreaking sin can ever do? At any rate, Jesus seemed to think so.

### Realism

I am a minister but do not live in a hothouse. I know this city up and down and in and out, and I am under no illusions about the background against which a man here must try to be a Christian. And I know that I am speaking to the consciences of some of you when I say that if Christ were to bring to us his most personal word it would not be peace. O son of man, he would say, how you sink to the level of the mob and take your moral color from the multitude! your salvation is in no talk of peace, when there is no peace, but in an inward revolution; I came not to send peace on such as you, but to get you into trouble.

NEVERTHELESS, while all this, I think, is significantly true, the balance and symmetry of our thought would be lost if we left it there. So stated, the truth may seem merely grim and demanding, whereas only by this approach do we come to the most thrilling aspects of Christ himself and of his gospel.

What, for example, is the main fault of the church's appeal to young people? Surely, the appeal has been too soft. Come, the church seems to say to youth, you will get into trouble without religion; keep out of trouble; come to us; accept our discipline and be morally safe; in this turbulent world where temptations are so powerful, we offer you a haven of refuge and security — safety first. So to multitudes of youth the church seems to speak.

There is no use talking to the best of youth like that. In the stimulating world outside the church, they hear and answer a far different call. Did you ever know a difficulty too hard for a fine youth

to tackle if once the difficulty had challenged him? Young men go into aviation, not to get out of peril surely, but because it is one of the most perilous things that they can undertake. Recall Emerson's great words about "men who rise refreshed on hearing a threat," and to whom a crisis "comes graceful and beloved as a bride." In every high-minded youth some of that spirit resides which finds in danger and difficulty a stimulus.

### Meditation

As I look back and trace my years  
out day by day  
I find in every step a guiding  
hand  
That led me up and on upon the  
way  
Back to my God in Whom I safe-  
ly stand.

The things I did and what I said  
did only move  
My footsteps towards those with  
whom I talk  
To learn from them those things  
that only prove  
That we are guided wisely in our  
walk.

And if you doubt—then follow  
day by day your life  
And see the things you did and  
what befell,  
And how you grew within  
through all your work and  
strife—  
Can you then say God did not  
guide you well?

RICHARD F. WOLFE

An outstanding man in this state said recently, "I shall never forget a sermon I heard long ago in college days in which the preacher repeated again and again the sentence, 'Jesus Christ did not come into the world to make life easy; he came to make men great.'" So, long ago, in that college chapel sat a boy listening with all his ears, and this is what captured him and a generation afterwards still echoes in his mind, "Jesus Christ did not come into the world to make life easy; he came to make men great."

I should say so! He got a grip on a man named David Livingstone. He did not make life easy for him but he made him great. There in a nutshell is the essential appeal of Jesus Christ.

NOW, that is not dour and grim but stimulating, like a trumpet call. That reaches past the superficial lure of ease, indulging which

men grow soft and cynical, and plays upon the major chords of life. I know areas of youth today where Christianity is utterly despised. They turn even to communism as a substitute because it seems to offer them a challenging and revolutionary cause to which to give their lives. I also know other areas of youth where Christianity is tingling and alive. But it is no dry-as-dust affair, no playing safe and keeping out of trouble. The vital Christian areas of youth are turbulent. Come within range of them and you feel not peace but turmoil. They are all upset about the problems of war, of poverty, of our appalling economic inequality which condemns so many of them to lost opportunity, about the ineptitude of governments, about the loss of spiritual culture and moral character, and they are saying, If in a world like this, one chooses Christ, one chooses trouble. Do not these youths then, in such a time, need inner stability and peace? Indeed they do and often acknowledge it. "Come unto me, all ye that labor and are heavy laden, and I will give you rest"—they need that Christ. But they need him all the more because they constantly and sometimes terribly hear the other Christ saying, Think not that I came to send peace upon a generation which so persistently clings to its ancient evils; I came not to send peace but my sword.

FINALLY, consider that deep beneath what we have been saying is a matter, both historic and contemporary, of profound significance. Nothing in human history is more revolutionary than to release into it a great idea. Four hundred years ago and more, Leonardo da Vinci drew the designs and plans of an air machine and even planned a flight with what he called "the great bird." For four long centuries that idea fermented. It worked like yeast. It permeated the inventive imaginations of men. Nothing in history is more revolutionary than a great idea.

Much of Jesus' effect on history has been of that sort. Professor Whitehead of Harvard, for example, has notably traced the economic and social revolutions caused by the adventures of one idea let loose into Western civilization from the

combined influence of Greek philosophy and the Christian religion: the essential and eternal dignity and value of the human soul. Jesus exalted that. How innocent and harmless it sounds! Many people praise the idea as beautiful who do not see it as revolutionary. But, as a matter of historic fact, it was not long before that vision of the dignity, worth, and endless possibility of the human soul came into collision with slavery and then with imperial tyranny and then with economic inequality, and it still is a ferment, an interior standard of revolution, which keeps multitudes of us from being content with the status quo, or able, calling ourselves Christian, to be at peace with the world. The consequence is that the Christian religion has been most revolutionary in its effects when it did not intend to be at all. It was simply believing in and rejoicing over a great idea which seemed true and beautiful, like the dignity of the human soul, and, lo! it woke up, surprised to discover that, as James Russell Lowell put it about the New Testament, there is enough dynamite there, if illegitimately applied, to blow all our existing institutions to atoms.

DURING the Great War the secretary of one of our peace societies with headquarters in Boston undertook to secure the printing of the Sermon on the Mount in small, pamphlet form for free distribution. The intention was to have it printed without notes or comments—simply the Sermon on the Mount in a pamphlet to be distributed in war time. Well, the proposed publishers threw up the undertaking on the ground that they had been advised by the Federal authorities in Boston not to print the pamphlet since it might be considered pro-German propaganda. Is not the Sermon on the Mount the charter of Christianity's most beautiful ideas? It is, but the Federal authorities were quite correct: when it comes to occasions in the social order such as those introduced by war, the ideas there are absolutely revolutionary.

I wonder if Jesus knew that his teaching would behave like that? Socrates called himself the "gadfly," the provocative liberator of stinging ideas that disturbed people. Did Jesus foresee that his

teaching would be like that? Indeed, who was it said, "I came to cast fire upon the earth"? You are an educated company of intelligent people who ought to know the origin of that saying—"I came to cast fire upon the earth." Jesus said that. I cannot remember that I ever heard it publicly quoted. "Peace I leave with you"—that is quoted, but this other thing, which represents so much the most distinctive influence of Jesus on man's history, is half forgotten: "I came to cast fire upon the earth"—ideas that would burn and destroy, illuminate and enlighten, until that should be said of all his followers across the centuries which was said of his early disciples, "These that have turned the world upside down are come hither also."

O F this I am certain, that if we will not accept this aspect of Christ we cannot have the real Christ at all. On every side one finds people disturbed by doubt. We all understand that, but my personal problem lies elsewhere. I am disturbed by faith. I believe in Christ. Long ago, in a Christian home, his portrait was imprinted upon my imagination, and I cannot escape it. I believe in Christ, and, lo! on every side he is denied, outrageously exiled from the common practises of a social and international order in which we all live. One who believes in him is troubled by him; he is a gadfly that stings a man when he would like to be at peace! Yet, O Christ, keep on disturbing us for we do need not Thy peace alone but Thy sword.

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## NATIONAL RECREATION ASSOCIATION

315 Fourth Avenue, New York City

# The Story of Service

## Country Church Started

The Community Presbyterian Church of Lakewood, Ohio, has inaugurated what has come to be called a "Country Church" in a city. Following the lead of the original Country Church of Hollywood which broadcasts its Thursday morning services over the Columbia System, this "church" started off Sunday night, November 18, with unexpected success. The little frame structure on the rear of the property occupied by the Community Church was filled to capacity and many were turned away.

This "church" is not a new organization but simply an informal service held in the place of an evening service in the main church and is sponsored by one of the Seth Parker Clubs inspired by the radio feature of that name. Sensing a desire for deeper spirituality than is obtainable in their Thursday night "sings," they have felt the need of restoring some of the substantial things of long ago such as an informal service of worship, plenty of hearty congregational singing, a volunteer choir, accompanied by a soft reed organ, singing the famous old hymns of the church in place of the stilted anthems of the present day. They have asked for a simple, but profound, sermon, stripped of theological and scientific verbiage, and a closing appeal for an acceptance of Christ.

Kerosene lamps adorn the plain walls—there are no stained glass windows—and rocking chairs occupy the first row. The collection plates are of felt with a long stick attached and the collectors are two white-haired men. The electric lights are dimmed and three great chandeliers hold enough lamps to light the audience. A country newspaper entitled "The Ole Home Town News" is published as a medium of advertising for the community and to convey announcements of the "doings" of the "Church." Subscriptions to this paper are being accepted at \$1.00 a year. Frank Nelson, minister of the Community Presbyterian Church of

Lakewood, is also the parson of the "Country Church."

## Texas Goes Forward

The Southminster Community Church of Houston, Texas, has recently been granted a charter by the state and is taking over a church on Main Street, near Rice Institute, one of the finest locations in the city. The new church is interdenominational in its spirit and aims to develop its activities along broad lines of community interest. Charles L. Neibel, the minister, received his training at Princeton, holding degrees of bachelor of arts and master of arts from Princeton University and bachelor of theology from Princeton Theological Seminary. He has held prominent pastorates in Pittsburgh, Pa., Washington, D. C., and Cincinnati. Mr. Neibel went to Houston during the World war as religious director of Camp Logan and later became a member of the faculty of the Y. M. C. A. training school. Mrs. Neibel, who has had successful experience in musical and church circles in Chicago, New York and Houston, is in charge of the musical activities of the new church. C. M. Alderson, attorney, is president of the board of trustees, and Frederic K. Fall, attorney, secretary-treasurer. Mrs. Willard Wood serves as organist.

## Hears of China

Almost one hundred fifty were present at a recent supper given by the Men's Bible Class in the Union Congregational Church in Hall, N. Y., at which Dr. H. H. Love of Cornell University was guest speaker. Dr. Love has been in China for five years helping the Chinese government promote its agricultural interests. William H. Mousley is pastor of this church.

## Former Editor Passes

Hermon E. Eldredge, formerly editor of the *Herald of Gospel Liberty*, died early in January at the age of sixty-eight. He was an editorial associate on the staff of *Advance*.

## Church Grows

Forty-five new members were received last year into the membership of the Community Church of LaPorte, Texas, as announced at the annual meeting by the secretary, LeRoy Tolle. The board for the coming year will consist of two representatives from each denomination; A. N. McKay and A. H. Norris, representing the Baptists; Lon Adams and LeRoy Tolle, the Christian Church; J. K. Purifoy and W. R. Vickers, the Methodists; and J. H. Powell and J. E. Bosserman, the Presbyterians. C. N. Wylie is the new minister succeeding M. O. Lambly.

## Church Centers Life

Westmore, Vermont, illustrates the advantages of a one-church town. The Congregational Church on Christmas Sunday received 8 additions, 6 in their 'teens from one Sunday School class joining with their teacher. They have been already organized into a Junior Church, and one of them elected Sunday School superintendent. During 1934, there were 12 additions, all on confession, making a net increase of 34%. A "Messenger," multigraphed quarterly, goes to all Protestant homes, almost all of which are included in the "Home Department." The new community house has been used for social gatherings in which Catholics and

## COUNCIL OF WOMEN FOR HOME MISSIONS

Correlating agency of 23 women's national home mission boards of the United States and Canada, for consultation and cooperation in action in unifying programs and promoting projects which they agree to carry on interdenominationally.

Community churches now cooperate in observing the World Day of Prayer and in supporting the interdenominational missionary work among children of Migrant Laboring Families, and students in U. S. Indian government schools. Material available.

Mrs. Daniel A. Polling, President; Miss Anne Seesholtz, Executive Secretary and Director of Indian Work; Miss Edith E. Lowry, Work among Migrant Children; Miss Adela J. Ballard, Western Field Supervisor.

105 East Twenty-Second Street,  
New York City

Protestants enjoy themselves, and for two elections. E. Tallmage Root is minister.

### New Pastorate

J. Marshall Janes, formerly of San Juan, has been called as pastor to the Durkee Community Church, located about six miles out in the country from Houston, Texas. The church has re-organized, has a Sunday School with about 50 in attendance, and a young people's group.

### Vermont

The new pastor of the Federated Church of Rochester, Vermont, is John O. Long, formerly of Proctorsville.

### Maine

The complete federation of the Methodist and Congregational churches of Thomaston, Maine, has recently taken place under the leadership of the minister H. F. Leach. The churches have been partially working together for the past six years and will now go forward under one unified budget. The departmentalized church school has an average attendance of seventy. Other active societies are the Ladies' Aid, and the young people's choir.

### Illinois Convenes

The annual pastors' convention of the Illinois Council of Churches will be held February 25-27, in Springfield, Illinois, under the direction of Charles E. Shike, the new secretary.

## The World's Sunday School Association

### is sending

first appropriations to the newly constituted Sunday School work in Belgian Congo and Portuguese Angola—the first such aid ever extended to the heart of Africa. These appropriations, made possible by generous cooperation of new found friends, follow up and conserve the results of the general secretary's visit last summer.

Thirty-six other strategic fields look to the WSSA for financial cooperation. They present a splendid opportunity for contributions from churches, Sunday Schools and individuals who believe that we cannot build a Christian society without the aid of a thorough-going, continuous program of Christian education.

Write for free copy of WORLD WIDE SUNDAY SCHOOL NEWS—winter issue.

ROBERT M. HOPKINS

General Secretary

World's Sunday School Association  
51 Madison Avenue New York City

### Brotherhood Day

Catholics, Protestants and Jews are uniting in the observing of Brotherhood Day on February 24 when attention should be focused upon methods for furthering justice, amity and cooperation among these three groups of people. Pamphlet literature including suggestions for speakers, programs and general observance of the day can be obtained from the National Conference of Jews and Christians, 289 Fourth Ave., New York City.

### Personals

The People's Church of San Juan, Texas, has as its new pastor, A. N. Bostrom who accepted the call of the church on December 23.

O. F. Jordan and Mrs. Jordan are spending two weeks in Florida. Richard E. Shields preaches for Dr. Jordan February 10th. The Jordans joined their son from Passaic, New Jersey, at St. Petersburg.

Claris Edwin Silcox has been appointed general secretary of the Social Service Council of Canada. Mr. Silcox made an extensive study of church union in Canada, which resulted in the book, "Church Union in Canada."

Herbert L. Willett of the Kenilworth Union church is not occupying his pulpit for some Sundays. He is recuperating at Hinsdale, Illinois.

Irvin E. Deer, Secretary of the Kansas City Council of Churches, has taken a position with Motion Picture Producers and Distributors, with offices in New York City.

The Westminster Choir, John Finley Williamson conductor, dedicated their new \$400,000 Choir School at Princeton, New Jersey, by presenting the Mass in B Minor by Bach. The Philadelphia Symphony orchestra assisted, led by Leopold Stokowski.

### Rural Institute

At a meeting held on January 12, the Committee of Seven for the Establishment of the Rural Institute for Religious Workers at Cornell University adopted a constitution and by-laws to govern the conduct of the business of the Institute. The general objective is to minister at Cornell University to the educational and religious needs of rural church workers at home and abroad.

### Extension Courses

"The Spiritual Life in the Modern World" is the title of the thirty-ninth series of Extension Lectures in religion conducted jointly by the Divinity School of The University of Chicago and The Chicago Theological Seminary on five Tuesday evenings, at 7:30, February 5 to March 12 in Joseph Bond Chapel at the University. The lectures will be delivered by Dean C. W. Gilkey. Lecture schedule: Feb. 5, "New Strains on Human Nature;" 19, "New Aids in Private Devotion;" 26, "New Values in Public Worship;" March 5, "New Needs for Prayer;" 12, "New Adventures in Prayer." Two classes will follow the lectures, one conducted by Professor Emeritus Ira Maurice Price, on "The Life and Times of the Later Prophets," illustrated with stereopticon views; and the other by Professor A. C. McGiffert on "Significant Trends in the Church Today." For information, address: Charles T. Holman, Divinity School, University of Chicago, Chicago.

### School of Missions

The annual one-month school of missions was successfully conducted in Bellows Falls, Vermont, in November, under the leadership of H. M. Campbell, with the United and Baptist churches cooperating. Speakers included E. H. Martin, Methodist minister at Springfield; Darley Downs, Congregational Missionary to Japan; Mark Emerson, Baptist teacher at Robert College, Constantinople, Turkey, and Dr. Roger F. Etz.

## Liberty College

In El Salvador, C. A.

carries on educational missions to a needy people. Its work has been investigated and endorsed by competent people sent out from the United States. Dr. and Mrs. E. L. Humphrey have spoken in many community and federated churches, and many of these churches contribute. Write for particulars to

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# Religious Digest

## Reconstructing Our National Rural Policy

By Carl C. Taylor

In order to discuss the Reconstruction of National Rural Policy it is necessary to assume that we have had a national rural policy in the past. We have had such a policy and with a few notable exceptions it has been a policy of drift. Under the old policy of complete freedom and vaunted individual initiative we not only destroyed vast forests and robbed millions of acres of land of their native fertility, but we built a type of rural life never before known on the face of the earth, and sadder yet a type of life which furnishes us no blue print for the future. We no longer have a great West to which young men can go and grow up with the country. We must settle down to build our rural life of the future on the basis of lands already largely occupied, out of incomes from markets already pretty well supplied, and on soils which must be not only conserved but reclaimed.

We are trying to rebuild forests, stop soil erosion and assist families to get off lands that never should have been placed under cultivation.

With our extreme city mindedness, which has become almost a national passion during the last 30 years, in temporary abeyance, we have the opportunity for the first time in the nation to develop indigenous and high rural culture. Underlying our reconstructed rural policy must lie a national philosophy about rural life. We must here and now become convinced that a prosperous and happy yeomanry is essential to national prosperity, national stability and even national perpetuity. Older nations have long since become convinced of this fact and we must follow along in that conviction. Our whole new land policy must be gauged largely by the welfare of those who live on the land. Our whole agricultural adjustment program must be largely made in terms of the standards of living of those who farm. A com-

plete set of agencies and a whole corps of paid personnel must be supplied to do the same job for rural adult enlightenment, rural family rehabilitation, rural home ownership, and rural art and culture, that has in the past served farm production and farm marketing. I mean what I am saying, and I am saying the most profound thing I know, viz.: that the standard of our rural civilization is predicated upon but not determined by the solution of our land problems; is predicated upon but not determined by adjustment of farm price levels; is predicated upon but not determined by a correct urban-rural balance of wealth and income. The standard of our rural civilization, as the standards of all civilization, is predicated upon all these so-called material things but is determined by the love of a home that belongs to those who live in it, by art, literature, music, leisure and righteous pride. These things will not be attained in American rural life unless we propose them, plan them, and promote them, and to do this must be the heart and soul of our reconstructed rural policy. *Rural America.*

assembled so that it was impossible to gain access to the mosque and many crowded about the doors and windows.

It is interesting to note how great a departure this is from the old Islamic idea of the inspiration of the Quran. It was formerly held that the Quran was literally inspired, even to the letters of the words, and that it could not be translated into other languages but must be read only in the inspired text.

The eagerness with which the people flock to hear the Quran in their own language shows that their sacred book has not lost its power over them. It has been charged that the Turkish government has been hostile to religion and that it has developed a state of irreligion among the people, but now for the first time the Turks are permitted to hear what the Quran actually teaches and to understand it. That is to say, they are making the Quran Turkish for Turks, and this is certainly by permission, perhaps by actual instigation, of the Government itself. It will be interesting to note what effect this may have upon the thinking and upon the character of the Turkish people.

*World Unity*

## Reading The Quran In Turkish

By C. G. Gates

DURING the month of Ramazan, which is the Turkish fast, the Quran in 1932 was read in the Turkish translation in the mosques for the first time. It had been announced in the papers and word had gone from mouth to mouth through the city and great crowds

## Russians Can Sing

"RUSSIANS (in no other place in the world have I seen the like either) have remarkable ability in mass singing. On excursions—which are very common and frequent in all circles—and on marches especially, they sing, they

## Flight

*In the tenderness of twilight, in the light of the evening star, a white sea bird flew westward over a singing sea. Swiftly, steadily, he flew, until the white wings became grey, and the bird was for a moment a dark shadow against the sky, then was gone from my sight forever.*

*YET I knew that the bird was still flying onward, knew that the same curved wings beat the air, and that the fading light touched his breast. I knew, beyond all doubting, that when darkness came, the bird would rest on some age-old cliff, and in the dawn rise gloriously into the air again. The flight of a bird is very simple, very beautiful.*

*THIS I learned in the twilight under the evening star—Death is only a white sea bird flying westward over a singing sea.*

JEAN MITCHELL BOYD

sing, and sing beautifully and lustily with pleasing harmonies. Never have I seen a Russian crowd going somewhere into the country without lusty yet lovely mass singing. It is always strong and vigorous, never peters out. The soldiers marching and continually singing with vigorous harmony and part singing (one person singing and the mass giving back a reply) is truly stirring. We used to marvel at the Russian church choirs we used to hear on tour in America, but this has it all beat hollow—here they *all* sing and beautifully, not just a few who have been trained for the church. Is it training or native ability? Any Americans that happen to be in a Russian group that is singing can only gum up the works, if they start to help in the mass singing!"—*Unity*.

### Arkansas Experiment

A MODEL community of smiling white homes equipped with running water and electric lights has been erected on a Mississippi County, Arkansas, site which six months ago was a maze of trees and undergrowth, that had been abandoned when the timber was cut 20 years ago. The United States government is putting \$1,500,000 into this farm rehabilitation project which eventually will comprise 800 self-supporting families. First, 16,000 acres of this cut-over land was bought at the average of \$2.50 an acre. Men on relief rolls were employed to prepare the new community for habitation, last summer

as many as 1,500 of them in sawmills preparing more than 5,000,000 feet of timber for homes and barns. The government has also promised to furnish necessities like tools and seeds until the colonists' earnings enable them to pay for what has been advanced to them. The livestock they buy through the colony administration is charged against them by an amortization plan which calls for the payment of the first instalment after five years.

Each family, which is carefully selected for this Dyess farm colony from country relief rolls, must boast one wage-earner able to work on the roads or the construction of the community recreation hall, warehouse and so forth, while the rest of his family is clearing the rest of his twenty-, thirty-, or forty-acre plot. The homes vary from three to five rooms in size and the average cost of house, modern improvements and plot is \$1,500. Fifteen families have already moved into the Dyess colony and by the first of the year, when the power plant and more homes have

been completed, more than two hundred families will have moved into this model community.

*The Commonweal*

## APPLYING CHRISTIANITY TO TODAY'S PROBLEMS

THE PRESBYTERIAN TRIBUNE, while serving the Presbyterian Church, U. S. A., is more than a denominational paper. It seeks to present every vital phase of modern church life. Its policy is to apply the Christian spirit and ethic to the problems and issues of the day.

Ministers and laymen alike are attracted by its timely editorials and stimulating articles and inspired by the news it contains of church activities, far and near. Wide awake religious education directors and others, who must lead and direct youth, are finding invaluable the religious drama page, conducted by Dr. Elliot Field, the youth page, and other regular features.

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